THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

No. 11, Vol. XLV. Monday, March 12, 1883. Price One Penny.

PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER XVI.

FURTHER INCIDENTS OF THE JOURNEY —MONEY INCREASED BY THE POWER OF GOD — ARRIVE AT KIRTLAND AHEAD OF BRETHREN, IN FULFILLMENT OF MY PREDICTION—SERVICES IN THE TEMPLE — VISIT MY OLD HOME AND MY RELATIVES—KIND TREATMENT—ARRIVE IN NEW YORK — JOYFUL MEETING WITH BRETHREN.

On the 22nd of October, Elder Almon W. Babbitt and Dr. Knight, an eminent physician, came from Pleasant Garden to see me, and the next day Brother James Modisett took us in his father's carriage twenty miles, to the house of Brother Addison Pratt. From there we were conveyed by Dr. Knight to Pleasant Garden, and put up with Brother Jonathan Crosby. We found a few brethren there, who were well and in good spirits. We remained three days, preaching to the few brethren and those who wished to hear. * *

Before leaving, Dr. Knight and some others gave us some money to assist us on our mission. While there I also received a letter from my wife, giving an account of her sickness since I left, also that of our children, William and Helen. I wrote her a comforting letter in reply, praying the Lord to bless her and the little ones.

On the 26th, Brother Babbitt took us in his buggy twelve miles, to the house of Brother Scott, whose family was very glad to see us, and we tarried with them through the night, after which Brother Scott sent his little son, John, to convey us to Bellville, fifteen miles, several miles of the journey in a rain storm, which obliged us to put up at an inn for the remainder of the day and night. Brother Brigham was very sick, and had to go to bed. I sat up to wait upon him, and spent the evening with the landlord and his lady, preaching to them. They received our testimony, and were very kind to us.

The following morning the landlord arose very early, and talked to the citizens about the travelers who had stayed with him the night previous, and what he had heard us say concerning the Gospel. The neighbors flocked in, made many enquiries, and were very anxious that we should tarry and preach in the place.

Our host said several times he hoped the stage would not come, that

we might stay and preach, as the people were very much excited on account of a great discussion which had recently occurred between two popular preachers.

The stage, however, came along about ten o'clock, and we started on our way towards Kirtland, leaving the landlord in tears.

The money given to us in Pleasant Garden, added to the five dollars we had left when the brethren parted from us on the 18th, amouted to thirteen dollars and fifty cents. When we got into the stage we did not expect to ride many miles. We rode, however, as far as Indianapolis, paid our passage, and found we had sufficient means to carry us to Richmond, Indiana. When we arrived in Richmond, we found we had means to take us to Dayton, to which place we proceeded and tarried over night, waiting for another line of stages. We expected to stop hear and preach until we got means to pursue our journey. Brother Brigham, however, went to his trunk to get money to pay the bill, and found we had sufficient to pay our passage to Columbus, to which place we took passage in the stage and tarried over night. When he paid the next bill, he found he had sufficient means to pay our passage to Worcester, and accordingly we took passage for that place. When we arrived there, Brother Brigham went to his trunk again to get money to pay, and found sufficient to pay our passage to Cleveland.

While on our way to Cleveland, and within about twenty miles of that place, we passed a little town called Strongsville. Brother Brigham had a strong impression to stop at a tavern when we first came into that town; but as the stage did not stop there we went on.

We arrived at Cleveland about eleven o'clock at night, took lodgings and remained till next morning.

On the morning of November 3rd, it being Sunday, we went to the Episcopalian church, and while returning to the hotel, we met my father-in-law, and learned that Elders Smith, Turley and Hedlock had just arrived in Cleveland. Father Murray was as much astonished to see me alive as though he had seen one risen from the dead. I don't think I ever saw a man feel better than he did when I met him in the street.

We walked with him a short distance and met the brethren, whose health was good compared with what it had been, and who were in fine spirits. We learned that they had stayed over night at the tavern in Strongsville, where Brother Brigham had such a strong impression to stop the night previous. They had picked up Elder John Taylor at Dayton, where he was left at a tavern very sick with the ague a few days before, by Father Coltrin, who proceeded to Kirtland.

Brothers Taylor and Hedlock got into the stage with us, which left early in the afternoon, and rode as far as Willoughby. We proceeded to Kirtland and arrived the same evening, where we found a good many brethren and friends, who were glad to see us. Thus was the prediction fulfilled which I made on my sick bed in regard to reaching Kirtland before my brethren.

Brother Brigham had one York shilling left, and on looking over our expenses, we found we had paid out over eighty-seven dollars from the thirteen dollars and fifty cents we had at Pleasant Garden, which was all the money we had to pay our passage with. We had traveled over four hundred miles by stage, for which we paid from eight to ten cents a mile, and had taken three meals a day, for each of which we were charged fifty cents, also fifty cents for our lodgings. Brother Brigham often suspected that I put the money in his trunk or clothes, thinking that I had a purse of money which I had not acquainted him with; but this was not so; the money could only have been put in his trunk by some heavenly messenger, who thus administered to our necessities daily as he knew we needed.

There was a division of sentiment among the brethren in Kirtland, many of whom lacked the energy to move to Missouri, and some lacked the disposition.

On Sunday, the 10th of November, Elder John Taylor preached in the

Temple in the forenoon, and I preached in the afternoon. I had great freedom in speaking, and compared my hearers to a parcel of old earthen pots that were cracked in burning, for they were mostly apostates who were living there.

Immediately after I returned to the house of Ira Bond, Martin Harris, Cyrus Smalling and others came in and attacked me on what I had been saying, asking me who I referred to in my comparisons. I answered, "To no one in particular, but to anyone that the coat fits." I was so sick that I referred them to Brother Hedlock, who came in at that moment, to talk with, as I was lying on a bed, having a chill, and not able to talk. John Moreton and others declared I should never preach in the house again. Some of the people tried to make me angry, so as to quarrel with me, but they failed.

I made my home at Dean Gould's, in the house of Ira Bond. They were all very kind to me. I staid with them most of the time I was in Kirtland, during which the weather was very stormy.

I was thankful to get rid of the chills that time without the aid of medicine, but I continued afflicted with a cough which I caught by riding in the stage at night.

On Sunday, the 17th, Brother Brigham preached in the forenoon, and Brother John Taylor in the afternoon. In the evening Brother Brigham anointed Brother John Taylor in the house of the Lord, he having previously washed himself in pure water; then we all went to the Temple. I was called upon and opened the meeting by prayer, when Brigham anointed him with pure sweet oil and pronounced such blessings upon him as the Spirit gave utterance to, and Brother Taylor then arose and prayed.

Brother Theodore Turley, one of the Seventies, was then anointed by Daniel S. Miles one of the presidents of the Seventies; both of which anointings were sealed by loud shouts of hosannah. Then their feet were washed and the meeting closed.

A council was held with Brothers Kellog, Moreton and others, who took the lead in Kirtland. We proposed that some of the Elders should remain there and preach for a few weeks, but John Moreton replied that they had had many talented preachers, and he considered that men of such ordinary abilty as the missionaries of our party possessed could do no good in Kirtland; he thought possibly that Brother John Taylor *might* do, but he was not sure.

Kirtland at that time was a desolate looking place, about one-half of the houses being empty and going to ruin.

We had but little means to prosecute our journey, but, God being our helper, we felt to press our way onward.

I left there with my brethren on the 22nd of November, and went to Fairport. There we were detained till the 26th, on account of a tremendous snow storm. Our board cost us fifteen dollars while there. We boarded a boat and landed at Buffalo on the 27th, in the morning, and proceeded by stage to Batavia, where we arrived in the evening. The next afternoon, we took the cars for Rochester.

When we got to Byron, I got out and left the brethren, supposing Harvey Hall, my brother-in-law, was living there. I had scarcely left the cars when I was informed that he had gone to Rochester. I think I never felt worse in my life, my anticipations were so great to see him, and I could not get away till the next night. Just at evening, I got aboard the cars and arrived at Hall's at eight the next evening, where I was joyfully received. I staid there one week, and was confined to my bed some of the time. I had to take deck passage on the steamboat for the want of means and took cold and it settled in my right side. I was so bad that I could hardly draw my breath.

A letter from my wife reached Mendon, my old home about three weeks before I did. Sister Hall was at my brother Solomon's, and advised him to take it out. He did so, and opened it, but could not tell where I was. Supposing that I was dead, my relatives were feeling very badly when I arrived there. I was taken to my brother Solomon's, and he and his

family were all rejoiced to see me once more in the land of the living.

Nathaniel Campbell, my wife's brother-in-law, came and took me home with him to Victor. I received great kindness from them and from all my old friends. Several of the neighbors came in while I was there, and my wife's sister introduced me as her "Mormon" brother. They seemed to take a great interest in our sufferings, and this seemed to be the feeling of all candid people.

I was urged by my friends to return and bring my family, and remain with them, or at least to stop there till warm weather, on account of my poor health, as a little fatigue would bring me down again. However, I knew it would not do, as "no man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

I preached in Mendon school house Sunday, December 21st, at one o'clock. The house was full. Then in the evening again there was an appointment for their Methodist preacher, but as he did not come, nothing would do but I must preach. I also preached at Miller's Corner. There seemed to be a great desire to hear, but my health would not permit me to speak much.

On the 29th, Brother William E. Murray came through the snow up to his horses' sides, detemined to have me go home with him. It was as much as we could do to get to his house. It was a pleasure to me to see them. William said to me "When you want to pray, Heber, use your liberty." He and his family seemed to take much pleasure in the things of God; and on the first day of the year 1840, I went into the water and baptized him and his wife. He gave me a little money, a pair of pantaloons and a pair of drawers, and would have given me fifty dollars if he had had it. My sister, Mrs. Wheeler, gave me another pair of drawers and two fine shirts, and a shawl to wear around my neck. An old friend, John E. Tomlinson, gave me a dollar and said if I would come again he'd give me more. These with Brother Wheeler, were the only ones who would help me upon my mission. Others were willing to assist me if I would only forsake my "Mormonism" and come back and live with them; but I felt that I would rather live in a cave, or be driven with the Saints every other year while I lived, and be one with them, than to apostatize and have all the good things of the earth, for I would feel myself disgraced in the sight of God and man.

On the 6th of January, I preached in Mendon for the fourth time. I also had calls to preach in other parts of the town, as well as other towns in that region. The Baptist church that I had formerly been a member of, had about died out.

While in Victor, I had several calls to go to Pike. After being much wrought upon, I consented to go. William Murray and wife accompanied me. We got to the house of my old friend, Adolphus Huit, the first day of February. I never saw a person more pleased than his wife was to see me; she said that she had been calling on the Lord that He would send me there.

On Sunday morning we went to the Christian chapel. After the meeting was through, an appointment was given out for me to preach on Monday evening. The church leaders said they were willing that I should preach, because the people were in such a cold state that I could not have any effect upon them.

When the time came, I went and found the house crowded. My text was from the 2nd Epistle of John, 9th, 10th and 11th verses. When I was almost through, two of the ministers came into the pulpit. I gave them permission to speak, when one Baptist arose and found fault with me because I had preached from the Bible.

When he had sat down, I answered him, and then three others followed his example, and I answered each in turn. They were confounded, and the discussion tended to open the eyes of the people.

I afterwards baptized Mrs. Huit, and many others believed. I only preached once and then returned to Victor.

On the 10th, I started for New York, and reached Albany on the 12th. Mr. Wheeleer, my brother-in-

law, stayed with me all night at the hotel and paid my bill. He thought me unwise to go any farther, but the next day I took coach for New York.

I went up on the east side of the river, crossed the Catskill Mountains, and took three days to get to Jersey City, traveling part of the way by sleigh. When I arrived at Jersey City, I had not a penny left, and could not cross the river without paying twenty-five cents. I informed the person in charge of the boat that I was out of money, and a gentleman who over-heard me gave me twenty-five cents. I crossed the river into New York at nine o'clock at night, went to the Western Hotel and pawned my trunk to pay for lodging. I had only eaten one meal a day while traveling to New York, for want of money to buy more, but I did not suffer from hunger.

The next morning, I went in search of the Saints, and soon found Brothers Parley P. and Orson Pratt and Brigham Young, who were glad to see me. I went to meeting with them and found one hundred and fifty Saints assembled. It was a great pleasure to meet with them. They were very kind to me, and soon provided me with money to redeem my trunk.

I found a letter in New York from my wife, which had lain in the office for a long time, and I was thankful to hear that she and our children were better.

Soon after I arrived in New York, Orson Pratt and I were called upon to visit a sick woman, who was unable to turn herself in bed without assistance. We anointed her with oil in the name of the Lord, and she was made whole. She did not belong to the Church, nor did her husband, but in two days afterwards she and her husband were baptized, and fourteen others.

I was detained in New York about four weeks, being unable to obtain passage on a packet ship, as the owners of vessels found it more profitable to carry freight than passengers. Brothers Woodruff, Taylor, Clark, Mulliner, White and Turley had already gone to England, and Brother George A. Smith, on account of sickness, had gone to Philadelphia.

We were not idle, however, while we remained. We had calls to preach on every hand. I attended a meeting almost every night and was generally kept up talking till midnight or past.

As a result of our labors, many new members were added to the Church and fresh zeal was infused into the old ones. The Saints were very kind to us, and provided liberally for our wants, and when we were ready to sail they supplied us with money to pay our passage, and many tempting delicacies as well as more substatial food to serve us on the voyage, besides clothing and bedding.

In company with Elders Brigham Young, Orson Pratt, George A. Smith, Parley P. Pratt and R. Hedlock, I took passage for England on the ship *Patrick Henry*, on the 7th of March, 1840. A large number of the Saints came down to the wharf to bid us farewell. When we got into the small boat to go to the ship the Saints on shore sang "The Gallant Ship is Under Way," in which song we joined until the sound of our voices was lost in the distance. I may also add that previous to starting we held a conference with the Saints in New York, at which, by unanimous vote of those present, a "letter of recommendation" was given me, signed, in behalf of the Saints, by the presiding Elder of the Branch and clerk of the conference, testifying of my "wisdom, understanding, meekness and humility," and recommending me "as an upright, honest, candid man, and a faithful minister of the gospel."

ECHO CANYON WAR.

(CONTINUED FROM PAGE 112.)

When General Wells went to the front he was accompanied by Presidents John Taylor and George A. Smith, who participated in the councils and rendered important service among the men, besides exercising

most salutary influence upon the enemy through communications which passed between them and certain officers of the army. The following letter to Captain Marcy has often been alluded to as a remarkably clear, cutting and salient exposition of the rights and duties of the opposing forces, and displays a keen appreciation of the situation, expressed in the peculiarly brilliant literary style of the author:

GREAT SALT LAKE CITY,
October 21, 1857.

My Dear Sir: I embrace this the earliest opportunity of answering your communication to me, embracing a letter from Mr. Fuller, of New York, to you, an introductory letter to me, and also one from W. I. Appleby to Governor Young; the latter, immediately on its receipt, I forwarded to his excellency; and here let me state, sir, that I sincerely regret that circumstances now existing have hitherto prevented a pesonal interview.

I can readily believe your statement, that it is very far from your feelings, and most of the command that are with you, to interfere with our social habits or religious views. One must naturally suppose that among gentlemen educated for the army alone, who have been occupied by the study of the art of war, whose pulses have throbbed with pleasure at the contemplation of the deeds of our venerated fathers, whose minds have been elated by recital of the heroic deeds of other nations, and who have listened almost exclusively to the declamations of patriots and heroes, that there is not much time and less inclination to listen to the low party bickerings of political demagogues, the interested twaddle of sectional declaimers, or the throes and contortions of contracted religious bigots. You are supposed to stand on elevated ground, representing the power and securing the interests of the whole of a great and mighty nation. That many of you are thus honorable, I am proud, as an American citizen, to acknowledge; but you must excuse me, my dear sir, if I cannot concede with you that all your officials are so high-toned, disinterested, humane, and gentlemanly, as a knowledge of some of their antecedents expressly demonstrates. However, it is not with the personal character, the amiable qualities, high-toned feelings, or gentlemanly deportment of the officers in your expedition that we at present have to do. The question that concerns us is one that is independent of your personal, generous, friendly and humane feelings or any individual predilection of yours; it is one that involves the dearest rights of American citizens, strikes at the root of our social and political existence, if it does not threaten our entire annihilation from the earth. Excuse me sir, when I say that you are merely the servants of a lamentably corrupt administration; that your primary law is obedience to orders, and that you came here with armed foreigners with canon, rifles, bayonets and broadswords, expressly, and for the openly avowed purpose of "cutting out the loathsome ulcer from the body politic." I am aware what our friend Fuller says in relation to this matter, and I entertain no doubt of his generous and humane feelings, nor do I of yours, sir; but I do know that he is mistaken in relation to the rabid tone and false, furious attacks of a venal and corrupt press. I do know that they are merely the mouthpiece, the tools, the barking dogs of a corrupt administration. I do know that Mr. Buchanan was well apprised of the nature of the testimony adduced against us by ex-Judge Drummond and others; for he was informed of it to my knowledge by a member of his own cabinet, and I further know, from personal intercourse with members of the Senate and House of Representatives of the United States, that there have been various plans concerted at headquarters for some time past for the overthrow of this people. Captain, Mr. Fuller informs me that you are a politician; if so you must know that in the last presidential campaign the republican party had opposition to slavery and polygamy as two of the principal planks in their platform. You may know, sir, that Utah was picked out, and the only Territory

excluded from a participation in pre-emption rights to land. You may also be aware that bills were introduced into Congress for the persecution of the Mormons; but other business was too pressing at that time for them to receive attention. You may be aware that measures were also set on foot, and bills prepared to divide up Utah among the Territories of Nebraska, Kansas, Oregon and New Mexico (giving a slice to California), for the purpose of bringing us into collision with the people of those Territories, not to say anything about thousands of our letters detained at the post office at Independence. I might enumerate injuries by the score, and if these things are not so, why is it that Utah is so "knotty a question?" If people were no more ready to interfere with us and our institutions than we are with them and theirs, these difficulties would vanish into thin air. Why, again I ask, could Drummond and a host of others, mean scribblers, palm their barefaced lies with such impunity, and have their infamous slanders swallowed with such gusto? Was it not that the administration and their satellites, having planned our destruction, were eager to catch at anything to render specious their contemplated acts of blood? Or, in plain terms, the democrats advocated strongly popular sovereignty. The republicans tell them that if they join in maintaining inviolable the domestic institutions of the south they must also swallow polygamy. The democrats thought this would not do, as it would interfere with the religious scruples of many of their supporters, and they looked about for some means to dispose of the knotty question. Buchanan, with Douglas, Cass, Thompson and others of his advisers, after failing to devise legal measures, hit upon the expedient of an armed force against Utah; and thus thought, by the sacrifice of the Mormons, to untie the knotty question; do a thousand times worse than the republicans ever meant; fairly out-Herod Herod, and by religiously expatriating, destroying, or killing a hundred thousand innocent American citizens, satisfy a pious, humane, patriotic feeling of their constituents; take the wind out of the sails of the republicans, and gain to themselves immortal laurels. Captain, I have heard of a pious Presbyterian doctrine that would inculcate thankfulness to the all-wise Creator for the privilege of being damned. Now, as we are not Presbyterians, nor believe in this kind of self-abnegation, you will, I am sure, excuse us for finding fault at being thus summarily dealt with, no matter how agreeable the excision or expatriation might be to our political, patriotic, or very pious friends. We have lived long enough in the world to know that we are a portion of the body politic, have some rights as well as other people, and that if others do not respect us, we, at least, have manhood enough to respect ourselves.

Permit me here to refer to a remark made by our friend Mr. Fuller, to you, viz.: "That he had rendered me certain services in the city of New York, and that he had no doubt that when you had seen and known us as he had, that you would report as favorably as he had unflinchingly done." Now, those favors to which Mr. Fuller refers were simply telling a few plain matters of fact, that had come under his own observation during a short sojourn at Salt Lake. This, of course, I could duly appreciate, for I always admired a man who dare tell the truth. But, captain, does it not strike you as humiliating to manhood and to the pride of all honorable American citizens, when among the thousands that have passed through and sojourned among us, and knew as well as Mr. Fuller did our true social and moral position, that perhaps one in ten thousand dare state their honest convictions; and further, that Mr. Fuller, with his knowledge of human nature should look upon you as a *rara avis*, possessing the moral courage and integrity to declare the truth in opposition to the floods of falsehood that have deluged our nation. Surely, we have fallen on unlucky times, when honesty is avowed to be at so great a premium.

In regard to our religion it is perhaps unnecessary to say much; yet, whatever others' feelings may be about

it, with us it is honestly a matter of conscience. This is a right guaranteed to us by the Constitution of our country; yet it is on this ground, and this alone, that we have suffered a continued series of persecutions, and that this present crusade is set on foot against us. In regard to this people, I have traveled extensively in the United States, and through Europe, yet have never found so moral, chaste, and virtuous a people, nor do I expect to find them. And, if let alone, they are the most patriotic, and appreciate more fully the blessings of religious, civil and political freedom than any other portion of the United States. They have, however, discovered the difference between a blind submission to the caprices of political demagogues and obedience to the Constitution, laws and institutions of the United States; nor can they, in the present instance, be hoodwinked by the cry of "treason." If it be treason to stand up for our constitutional rights; if it be treason to resist the unconstitutional acts of a vitiated and corrupt administration, who, by a mercenary armed force, would seek to rob us of the rights of franchise, cut our throats to subserve their party, and seek to force upon us their corrupt tools, and violently invade the rights of American citizens! if it be treason to maintain inviolate our homes, our firesides, our wives, and our honor, from the corrupting and withering blight of a debauched soldiery; if it be treason to keep inviolate the Constitution and institutions of the United States, when nearly all the States are seeking to trample them under their feet, then, indeed, we are guilty of treason. We have carefully considered all these matters, and are prepared to meet the "terrible vengeance" we have been very politely informed will be the result of our acts. It is in vain to hide it from you that this people have suffered so much from every kind of official that they will endure it no longer. It is not with them an idle phantom, but a stern reality. It is not, as some suppose, the voice of Brigham only, but the universal, deep settled feeling of the whole community. Their cry is, "Give us our constitutional rights; give us liberty or death." A strange cry in our boasted model republic but a truth deeply and indelibly graven on the hearts of a hundred thousand American citizens by a series of twenty-seven years' unmitigated and unprovoked, yet unrequited wrongs. Having told you of this, you will not be surprised that when fifty have been called to assist in repelling our aggressors, a hundred have volunteered, and, when a hundred have been called, the number has been more than doubled; the only feeling is, "don't let us be overlooked or forgotten." And here let me inform you that I have seen thousands of hands raised simultaneously, voting to burn our property rather than let it fall into the hands of our enemies. They have been so frequently robbed and despoiled without redress, that they have solemnly decreed that, if they cannot enjoy their own property, nobody else shall. You will see by this that it would be literally madness for your small force to attempt to come into the settlements. But, say you, have you counted the cost? have you considered the wealth and power of the United States and the fearful odds against you? Yes; and here let me inform you that, if necessitated, we would as soon meet a hundred thousand as one thousand and, if driven to the necessity, will burn every house, tree, shrub, rail, every patch of grass and stack of straw and hay, and flee to the mountains. You will then obtain a barren desolate wilderness, but will not have conquered the people, and the same principle in regard to other property will be carried out. If this people have to burn their property to save it from the hands of legalized mobs, they will see to it that their enemies shall be without fuel; they will haunt them by day and by night. Such is, in part, our plan. The three hundred thousand dollars worth of our property destroyed already in Green River County is only a faint sample of what will be done throughout the Territory. We have been twice driven, by tamely submitting to the authority of corrupt officials, and left our houses and homes for others to inhabit, but are now determined that, if we are again robbed of our possessions, our enemies shall also feel how pleasant it is to be house-

less at least for once, and be permitted, as they have sought to do to us, "to dig their own dark graves, creep into them, and die."

You see we are not backward in showing our hands. Is it not strange to what lengths the human family may be goaded by a continued series of oppressions? The administration may yet find leisure to pause over the consequences of their acts and it may yet become a question for them to solve, whether they have blood and treasure enough to crush out the sacred principles of liberty from the bosoms of a hundred thousand freemen, and make them bow in craven servility to the mendacious acts of a perjured degraded tyrant. You may have learned already that it is anything but pleasant for even a small army to contend with the chilling blasts of this inhospitable climate. How a large army would fare without resources you can picture to yourself. We have weighed these matters; it is for the administration to post their own accounts. It may not be amiss, however, here to state that, if they continue to prosecute this inhuman, fratricidal war, and our Nero would light the fires, and, sitting in his chair of state, laugh at burning Rome, there is a day of reckoning even for Neroes. There are generally two sides to a question. As I before said, we wish for peace, but that we are determined on having it if we have to fight for it. We will not have officers forced upon us who are so degraded as to submit to be sustained by the bayonet's point. We cannot be dragooned into servile obedience to any man.

These things settled, captain, and all the like preliminaries of etiquette are easily arranged; and permit me here to state, that no man would be more courteous and civil than Governor Young, and nowhere could you find in your capacity of an officer of the United States a more generous and hearty welcome than at the hands of his excellency. But when, instead of battling with the enemies of our country, you come (though probably reluctantly) to make war upon my family and friends, our civilities are naturally cooled, and we instinctively grasp the sword; Minnie rifles, Colt's revolvers, sabres, and cannon may display very good workmanship and great artistic skill, but we very much object to having their temper and capabilities tried upon us. We may admire the capabilities, gentlemanly deportment, heroism and patriotism of United States officers; but in an official capacity of enemies, we would rather see their backs than their faces. The guillotine may be a very pretty instrument, and show great artistic skill, but I don't like to try my neck in it.

Now, captain, notwithstanding all this, I shall be very happy to see you if circumstances should so transpire as to make it convenient for you to come, and to extend to you the courtesies of our city, for I am sure you are not our personal enemy. I shall be happy to render you any information in my power in regard to your contemplated explorations.

I am heartily sorry that things are so unpleasant at the present time, and I cannot but realize the awkwardness of your position, and that of your compatriots, and let me here say that anything that lays in my power compatible with the conduct of a gentleman you can command. If you have leisure, I should be most happy to hear from you. You will, I am sure, excuse me, if I disclaim the prefix of reverend to my name; address John Taylor, Great Salt Lake City.

I need not here assure you that personally there can be no feelings of enmity between us and your officers. We regard you as the agents of the administration in the discharge of a probably unpleasant duty, and very likely ignorant of the ultimate designs of the administration. As I left the east this summer, you will excuse me when I say I am probably better posted in some of these matters than you are, having been one of a delegation from the citizens of this Territory to apply for admission into the Union. I can only regret that it is not our real enemies that are here instead of you. We do not wish to harm you, or any of the command to which you belong, and I can assure you that in any other capacity than the one you now occupy, you would be received as civ-

illy and treated as courteously as in any other potion of our Union.

On my departure from the States the fluctuating tide of popular opinion against us seemed to be on the wave. By this time, there may be quite a reaction in the public mind. If so it may probably affect materially the position of the administration, and tend to more constitutional, pacific and humane measures. In such an event our relative positions would be materially changed, and instead of meeting as enemies, we could meet, as all Americans should, friends to each other, and united against our legitimate enemies only. Such an issue is devoutly to be desired, and I can assure you that no one would more appreciate so happy a result to our present awkward and unpleasant position than yours truly, JOHN TAYLOR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 12, 1883.

BY THEIR FRUITS YE SHALL KNOW THEM.

IT is common to hear the charge made against the Latter-day Saints that they are an immoral and degraded people, and that their religion is debasing in its tendency. The best possible refutation of this charge is afforded by the history of what the Saints have done in the past, and the evidence of what they are now accomplishing. The Savior when upon the earth taught "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." That the Saints have endured more persecution and privation for their religion than any other people in this age is well known to all who have been acquainted with their history for the past half a century. That in the midst of this unremitting persecution they have maintained their religious convictions is also well understood. That their missionaries have gone forth to all parts of the world, year after year, by the score and by the hundred, zealously proselyting without salary, "without purse and scrip," is also a fact. That "the poor have the Gospel preached to them," now as formerly, because the rich will not listen to it, and gather out to form the population of Utah, is quite as true. That this class of people, influenced by their religion, have redeemed from sterility a barren, forbidding desert, and transformed it into one of the most lovely parts of the earth, is equally apparent to all who visit their homes. Now read the following extract from a private letter received from Elder William Jefferies, Grantsville, Utah, and judge from the picture he draws what kind of a tree it is that produces such fruit:

"The destroyer is abroad in the land. Sickness and disease exist and appear to increase. But there is much health in this favored country. We have plenty, too—our children are not crying in vain for bread, neither are our decrepit, nor our unfortunate, nor our aged fathers and mothers pauper-

ized, unfed, unclothed, unhoused and uncared for—they enjoy the blessings of heaven and earth in the Zion of our God. The peace of heaven dwells in the hearts and habitations of the just. The Lord is with His people. And what a people they are! They are called the scum of society, and then they are declared to be its dregs; they are pronounced the lowest of the low and the meanest of the mean, and gathered out of the lowest, the meanest, and the filthiest slums of the foulest European cities. Now, if this be true, and if it is true also that here in this peculiar region they are a sober, peaceable, industrious, good people, as declared to the world by many who come and see for themselves, there must be a wondrous power in the Gospel to produce such an extraordinary metamorphosis. But, although we acknowledge and proclaim the wondrous reformatory power of the Gospel upon all those who faithfully live its holy principles, yet we deny that the Latter-day Saints are the scum of the boorish masses. On the contrary, we assert that they are the royal seed of the "Father of the faithful," the elect of Israel, whose lives have been hid with Christ in God, and they know their lineage, they know their mission on earth, and they know their ultimate destiny. Knowing these and other things, they are calm, they are self-possessed, and their motto is "In God we trust." Priests may fulminate, politicians may plot, and the press may complete the trio especially engaged to destroy an innocent, law-abiding community; the legislature of a nation which should foster, favor and protect its best wealth-producing citizens, may pass and hurl forth its progress-opposing, liberty-destroying, God-defying laws, disfranchising the Latter-day Saints, and trying to choke the seed of faith in God which is growing in their honest hearts, threatening the use of the strong military arm to enforce said laws; and men and communities and nations and the hosts of hell may combine to blot out the people and kingdom of God; but the Latter-day Saints are still calm and cool and full of faith in that God who has preserved them in the past and who will do so henceforth and forever. Surely they are a peculiar people!"

LEEDS CONFERENCE.—A Conference will be held at Leeds on the 25th of the present month, in the Latter-day Saints' Meeting Room, 15, Hunslet Road. The services will commence at 10.30 a.m., and at 2 o'clock and 6 o'clock p.m. President John Henry Smith and other Utah Elders will be present.

RELEASES AND APPOINTMENTS.—Elder Jos. A. West is temporarily released from the presidency of the London Conference and counseled to take a trip to Italy, the condition of his health being such as to render it unadvisable for him to remain in England during the changeable weather of spring.

Bishop O. F. Whitney is released from his labors in the MILLENNIAL STAR Office, and appointed to preside over the London Conference during the temporary absence of President West.

Elder Geo. C. Lambert is appointed to succeed Bishop Whitney in the editorial department of the MILLENNIAL STAR.

Elder Benjamin Bennett is released from the Sheffield Conference, and appointed to labor in the business department of the MILLENNIAL STAR Office.

President David McKay of the Glasgow Conference, and Elders Thos. Emmett and Charles Lambert of the Manchester Conference, Charles Sharp and Alfred Bailey of the Birmingham Conference, Wm. H. King of the London Conference, Daniel Davies of the Welsh Conference, and Joseph Greaves

of the Sheffield Conference, are all honorably released from their labors in this land to return home with the April 11th company.

Elder Joseph W. McMurrin is appointed to the presidency of the Glasgow Conference.

ABSTRACT OF CORRESPONDENCE.

—o—

A YOUNG MISSIONARY STRICKEN WITH CHILLS AND FEVER—BLESSINGS OF SAINTS IN ZION.

From a letter received by Elder Geo. C. Parkinson from Elder George E. Howe, and dated Salt Lake City, Utah, January 23, 1883, we make the following extracts:

"Last evening I had the pleasure of meeting Elder Charles B. Felt, who informed me that you desired to be remembered to me from across the pond. The mention of your name brings to my mind the many pleasant hours spent with you during a part of your labors in the Mission of the Southern States. The many invaluable ideas which you were the instrument in making clear to my understanding, and the good example which you set for me to follow, have proven jewels of faultless worth to me in connection with the great work of God with which we both have the favored privilege of being connected. It was my misfortune, near the middle of last September, to become a victim to that dreaded chills and fever so prevalent in the Southern States. Every effort of the servants of God seemed fruitless to relieve me. Through some means or other, entirely without my consent, President Taylor heard of my condition and advised my return home. President Morgan also must have learned of it, for I unexpectedly received, after a confining sickness of nearly four weeks, my release to accompany a returning missionary home; this release I received by telegraph. I was too feeble to accompany Elder Passey, and therefore remained until my father came to St. Louis in a few days following, he having business there associated with the death of his mother, which, with several other reasons, induced him to take a trip to St. Louis just in time to be with me on my journey home. I found all at home well, and enjoying the many blessings of their Heavenly Father, which are, I fear, far greater than many of them realize and appreciate. However, with our many faults, even when at home under the protecting care of our Preserver, I think in goodness and integrity to truth and our Benefactor we far exceed any people with whom I mingled and associated while away. While this may appear to greatly redound to our credit, yet, when we reflect concerning the advantages we possess and the opportunities that have been and are offered to us, apart from those which the world enjoy, it would indeed be strange and a worthy cause for censure and reflection upon us were we otherwise."

NEWS FROM CONGRESS—EDMUNDS STILL TRYING TO SECURE LEGISLATION AGAINST THE SAINTS.

A private letter from President George Q. Cannon, dated Washington, D.C., Feb. 22nd, contains the following:

"The session is near its close; but Edmunds seems determined that it shall not end until he has riveted a few more links in the fetters with which he seeks to bind us. He called up his new Bill yesterday. To-day the Naval Bill is us. When that is disposed of he will doubtless bring his up again. On the surface there is no comparison between the feelings upon our question to-day and last session. * * * We are doing our best against this legislation. But one can scarcely speak definitely respecting the probable action of

Congress. They have tasted blood, and, like the man-eating tiger of which we read, who having once tasted human flesh, despises more ignoble game and makes human kind his prey, they may make us victims again."

"LIBERALS" IN SALT LAKE CITY QUIET—IMPROVEMENT AMONG THE SAINTS IN VARIOUS DIRECTIONS.

In a private letter received from Elder William McLachlan, Salt Lake City, bearing date of Feb. 16th, the writer says:

"The 'Liberals' in the city have not been so quiet for many years as they are now, but we have no idea that Satan, their commander-in-chief, is dead. I never saw the Latter-day Saints more united than they are to-day. They are also increasing in good works. Our meetings are well attended. Sunday School larger than ever, Mutual Improvement meetings away in advance of any previous season in interest and attendance. We have just been settling tithing for 1882, and from the way many responded I think our tithing (in the 7th Ward) will reach $1,500 in advance of the year previous. At the annual meeting of our Primary Association of the Ward, the children, according to the report of the Treasurer, had $12 on hand, and this amount they voted should be used to assist in emigrating a little girl from the old country. Some of the boys and girls in the Ward who have been earning a few dollars in the year, have honestly paid their tithing. Thus are our boys being educated and prepared to take the place of their fathers, and so also with our girls in filling the positions they will occupy in life."

MEN DISCHARGED FOR EMBRACING THE GOSPEL—IMPROVED FEELING AMONG THE SAINTS.

President David McKay, writing from Glasgow, Feb. 12th, says:

"An occurrence happened lately to two of our brethren, Joseph Leggat and Wm. Noble, residing in Paisley, which is worthy of note and may come before the public. They have been in the employ of J. and P. Coats, thread manufacturers, the former four years and the latter six years, and through their faithfulness had gained the positions of foremen. Through the testimony of Brother Leggat, Brother Noble was convinced some time ago of the truth of 'Mormonism,' and was baptized. It appears this offense on the part of Brother Leggat—converting his brother foreman to a knowledge that 'Mormonism' was true—reached the ears of the renowned J. and P. Coats. They sent a letter of inquiry to the head manager, requesting that the parties be brought before him, and if they were 'Mormons,' that they be discharged forthwith, which was done. Brother Leggat has a copy of the infamous letter, and he has written to the firm a very lengthy letter in reply. What the result may be time will tell. The spirit of gathering appears to be increasing among the Saints, causing them to draw near to their Heavenly Father and to each other. This manifest increase of faith and good works among the Saints is being felt for good throughout the circle that the worthy Saints move in among the honest-in-heart. Baptisms are becoming more frequent. The number of our Traveling Elders has been reduced somewhat, but no doubt President Smith will remember Scotland when wisdom dictates to send us more help. We need Elders of strong faith, or with some money in their possession. Both is best, providing they have wisdom to exercise both at the same time; but our experience has conveyed the idea to our mind, that with cash in the pocket faith in a measure is allowed to take a rest."

DISTRICT MEETING.

District Meetings were held in the Royal Assembly Rooms, Great George Street, Liverpool on the 25th of February. President J. H. Smith and Elders Geo. C. Parkinson, B. E. Rich, O. F. Whitney, Geo. C. Lambert, Henry

Leyland, W. S. Tanner, Joseph Graham and Geo. Wilson as well as the local Priesthood were present.

The speakers during the morning meeting were President Geo. C. Parkinson and Elders Henry Leyland and Joseph Graham. In the afternoon remarks were made by Elders Geo. C. Lambert and Geo. C. Parkinson. During the evening discourses were delivered by Presidents B. E. Rich and John Henry Smith. There was a fair attendance of strangers as well as Saints, especially during the afternoon and evening, excellent order prevailed and a goodly degree by the Spirit of God was enjoyed. The speeches were replete with timely counsel and exhortation to the Saints and stong reasoning and powerful testimonies for the strangers.

A full report of the proceedings has been furnished us by the clerk, Elder J. D. Swift, but lack of space prevents us from publishing it.

UTAH NEWS.

Bishop Wm. Bringhurst, of Springville, Utah, died on the 17th ult., of paralysis.

Elder Oscar F. Hunter, whom many of the Saints in England well remember, has recently been elected mayor of American Fork.

The weather in Utah, which, during the month of January, was the coldest ever experienced by the present inhabitants, had, at last accounts, moderated considerably.

The Great Western Match Factory of Salt Lake City, which some time since was burned down, has been rebuilt and stocked with new machinery, and excellent "lucifers" are now being made there.

President John Van Cott, who has been sick for some time, died on the 18h ult., and was buried on the 20th, the funeral services being held in the Salt Lake Assembly Hall, and largely attended.

Samuel L. Adams, jun., a young blacksmith of Salt Lake City, has invented a new kind of horse shoe, which admits of new "corks" being substituted for worn-out ones without the shoe being removed from the horse's foot.

The eastern and western divisions of the Denver and Rio Grande Railroad are within forty miles of connecting. The work is being crowded, and through transit to Salt Lake City by that line will probably be opened early in April.

The 21st Ward meeting house, which is already one of the largest in Salt Lake City, is to receive an addition of a vestry, the enterprising members of that Ward having started a subscription towards defraying the expense of building it.

Some fears have been entertained of scarcity of water for irrigating next summer on account of the light fall of snow, but a miner from Little Cottonwood Canyon reports that he never before saw so much snow in the mountains as there is now.

All danger of contagion from smallpox is thought to be now over in Logan, as no new cases have developed of late, and the old ones not entirely recovered have been removed to the hospital, while the houses in which the disease prevailed have been thoroughly disinfected.

A recent strike at the Pleasant Valley Coal Mines has ended by President A. O. Smoot going there and influencing as many as possible of the miners to submit to justice and resume work, and Sheriff Turner arresting a number of the hostile strikers for intimidating their fellows.

The artesian well which is being bored by the Salt Lake City corporation

has now attained a depth of over 800 feet, without a stream of water being reached large enough to flow over the top. Another well of the same kind is being sunk at the Mingo smelter, near Sandy, and is somewhat more than 1,000 feet deep, with a similar result.

The Idaho Legislature has adjourned without passing the anti-polygamy bills which some of its radical members tried so hard to force through. A lively little scene occurred before the close of the legislative labors, in which Governor Neil, who is noted for his "Mormon"-hating propensities, engaged in a wrestling match with Councilman Peck, a "Mormon" from Oneida Co., sixty years of age, and got badly worsted.

The election for city officers at Ogden, which was looked forward to with much interest, on account of the Saints and their opponents being so evenly divided in that place, has passed. The result shows an average majority in favor of the "people's" ticket of about 250, notwithstanding some petty tricks were resorted to by the opposing party to secure votes by hoodwinking voters, attempting to pass tramps under the assumed names of registered voters who were absent, etc.

The case of J. N. Kimball against F. D. Richards for the Probate Judgeship of Weber County, on being brought before the Supreme Court of the Territory, was decided by Judges Emerson and Twiss in favor of Kimball, the man appointed by Governor Murray to the office. Judge Hunter dissented from this decision, and an application was made to carry the case to the Supreme Court of the United States. Brother Richards still retains the office by virtue of his having been elected by the people and the provision of law which allows such a person to hold his office until his successors has been *elected* and qualified. The plotters have not yet got possession of the public purse, and it is to be hoped they may not.

Quite a number of snowslides have lately occurred in Utah, and some remarkable escapes from death thereby are reported. From the *Deseret News* we learn that Samuel Williams and two of his sons, residents of Kamas, while teaming in Beaver Canyon, were overtaken by an avalanche, and one of the latter and the team he was driving buried in the solidly-packed snow to the depth of four to five feet. The father and brother of the unfortunate young man had shovels with them and immediately commenced digging, and providentially found him before life was extinct, though insensible and black from suffocation. The animals he was driving were both dead when found. Another case is that of Frederick T. and James Bradshaw, who were getting out some logs for John Stoddard's saw mill in "New Canyon," Cache Valley. They were carried in a snowslide about three hundred yards, with death staring them in the face. When the slide stopped, one of them found himself lying in a horizontal position just beneath the surface, and easily extricated himself. His companion was about ten feet distant in a standing posture, but buried in the solid snow up to his neck, so that it was with some difficulty that he succeeded in getting out by their united labors. A. Gillespie, jun., of Provo, reports to the *Enquirer* that he and fifteen others were overtaken by a snowslide in Little Cottonwood Canyon, while in a house on the hill-side, and after nearly all had retired to bed. The slide passed over the house, bursting in the doors and windows and filling up the interior, causing the occupants, with nothing but their underclothing on, to keep climbing to the top of it to prevent their being buried, until they finally reached the roof and could climb no farther. In this position they remained, frightened half to death and almost suffocated, till the slide passed over, when they made their escape. Considerable damage had been done in the carrying away of shedding and great quantities of timber and breaking down buildings, machinery, etc., and the writer acknowledges that the men owe their escape to the intervention of Providence. Another slide also occurred about the same time lower down the canyon, carrying away portions of buildings, but fortunately no lives were lost.